

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

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SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering questions.

MONDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 3 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

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A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5

DIETETIC FADS.

The very chaos of opinion on the subject of diet is a sign of the times. We are in a state of transition mentally and bodily as well as politically and socially. Most of us are apt to forget that we eat to live, and not live to eat. Food, in itself, has no importance save as a means to an end; and that end, rightfully, is the upward evolution of man and not the mere gratification of the palate. The best advice I ever heard of on this point was, "Eat what you want to; so long as you can assimilate what you like to eat, you are not far wrong. But, eat to live the life you have set your heart on living, and not with reference only to the sense of taste, or blood, muscle and fat."

You can, other things being equal, run that vital engine of yours—the digestive apparatus—with coal, gas, steam, or electricity—or even by ether—in the shape of food, just as you choose; and as you eat, so you will be, physically, and, by reaction—morally and mentally. As Mrs. Besant aptly said in her lecture on "Yoga"—"Food should be correlated to the purpose for which you are living", and this with reference to the fact that certain kinds of food favor spirituality, and that others do not. What he shall or shall not eat or drink, are personal problems, to be worked out by each individual. What is one man's food may be another man's poison, simply because as a whole his life purpose differs, or because he is not yet ready to change. It is possible to change if our wills are bent on it. But common sense would dictate its being done gradually. When, for instance, a man sets out to cultivate the higher spiritual faculties, as many are now trying to do, he must have some reserve force in the way of strength, to draw on. If he has not this reserve force physical bankruptcy will naturally follow, and especially if the change is made too rapidly. It is well then, to be sure at the start; sure, first of your purpose and your strength of will to stick to that purpose; and sure that you can stand even the change on the bodily plane.

We are then, each a law unto self in this matter of food. We cannot judge what another should or should not eat. Nor should we as a rule, hinder any sincere attempt in others to live up to their ideas. If they are making a mistake they will find it out soon enough—and nature will force them back to ways better suited to them. C.L.A.